



DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN October 22nd, 2023

V. Rev. Archimandrite Eugene N. Pappas

SIXTH SUNDAY OF LUKE



Icon of Saint James, the Brother of the Lord -- October 23rd

Prokeimenon. Mode 3 Psalm 46.6,1

Sing praises to our God, sing praises.

Verse: Clap your hands, all you nations.

The reading is from St. Paul's Letter to the Galatians 1:11-19

Brethren, I would have you know that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother.

Προκείμενον. Ἦχος γ' ΨΑΛΜΟΙ 46.6,1

Ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε. Στίχ. Πάντα τὰ ἔθνη κροτήσατε χεῖρας.

Πρὸς Γαλάτας 1:11-19 τὸ ἀνάγνωσμα

Ἀδελφοί, γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον. Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ, καὶ ἐπόρθουν αὐτήν· καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. Ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι· οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε. Ἐτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

The Gospel According to Luke 8:26-39

At that time, as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

Τῷ καιρῷ ἐκείνῳ, ἐλθόντι τῷ Ἰησοῦ εἰς τὴν χώραν τῶν Γαδαρινῶν, ἥτις ἐστὶν ἀντίπερα τῆς Γαλιλαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπε· τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηπάκει αὐτόν, καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέγων· τί σοί ἐστιν ὄνομα; ὁ δὲ εἶπε· λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθον εἰς αὐτόν· καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. ἰδόντες δὲ οἱ βόσκοντες τὸ γεγεννημένον ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἃς οὐ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς· καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρινῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνέχοντο. αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἃς οὐ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς λέγων· ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός· καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν κηρύσσω ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.



FELLOWSHIP COFFEE HOUR is being hosted by Ilona and Athena Vellios in memorial tribute to their father and mother + GUS and + SYLVIA. Please join us in WHITEHALL for refreshments.

ARTOKLASIA is being offered today from the Daughters of Penelope Demetra Chapter #33 for the health and salvation of the members.

PHILOPTOCHOS LADIES GENERAL MEETING will be convened TODAY in WHITEHALL at 12:30 P.M. All Philoptochos members and those interested are cordially invited.

UP COMING FEAST DAY: The Great Martyr SAINT DEMETRIOS will be honored with Divine Liturgy on THURSDAY – October 26th, at 10:00 A.M. Artoklasies are most welcomed. Ypsomata will be distributed.

HALLOWEEN PARTY is scheduled for the Cub Scouts on Friday evening, October 27th, at 7:00 P.M. Scouting members and families are cordially invited to share in the fun, tricks or treats And an occasional Booooo!

GREEK SCHOOL PROGRAM: will be presented by some of our Greek School Students on Sunday, October 29th, in observance of 'OXI-DAY'. This is the patriotic response from Prime Minister Ioannis Metaxas on October 28th, 1940 to the Italian Dictator Benito Mussolini who planned the invasion of Greece. The Italian invasion was a disaster for Mussolini who called upon Adolph Hitler to bring the German Army of Nazis into Hellas. Ironically, Hitler so admired the Hellenic history and ancient culture of renown that he insisted Greece NOT BE BOMBED !

COSMOS RADIO GALLA: The annual Phidippides Award this year will be presented on Thursday evening, November 09th, at the New York City UNION LEAGUE CLUB. The cocktail and banquet reception commencing at 6:30 P.M. will honor a 'daughter of the parish' MISS PAULETTE POULOS. A most deserving personality in the Hellenic community of the USA is cited for her devotion to faith, church and country!

DAUGHTERS of PENELOPE: Grand celebration and anniversary of FOUNDERS DAY is scheduled for the ROSEHALL on Sunday, October 29th, 2023 at 12 NOON. Please support our Demetra Chapter on this 30th, Jubilee Event. Check the insert flyer for all the details. SEE YOU THERE?

Archbishop Elpidophoros' Patronal Name-day Dinner is announced for SUNDAY, NOVEMBER 5TH. In New York City. Further details will follow shortly.

UP-COMING DATES: Agiasmos (HOLY WATER BLESSING) Wednesday November 01st, from 11:00 – 11:30 A.M. Anointing with'EUCHELAION' this day on the feast of physician saints- COSMOS and DAMIANOS..... all are welcomed!

SENIOR CLUB will the autumn season with TRICK or TREAT candies. Members are requested to wear ' masks ' ! 1:00 P.M.

Saturday NIGHT- Sunday morning 2:00 A.M. November 4-5 CLOCKS GO BACK ONE HOUR – Daylight Saving time ENDS! Don't forget to change the clocks or you may arrive ON TIME for Sunday worship.....

ARCHON ANNUAL ATHENAGORAS HUMAN RIGHTS AWARD BANQUET was celebrated last night at the NEW YORK HILTON HOTEL . Father Eugene as President of the Archdiocesan R.C.A. was an honored guest on the dais. The honoree was the 'PRINCE'S TRUST INTERNATIONAL' under the high patronage of His Majesty KING CHARLES III of Great Britain. God Save the King!

CONGRATULATIONS are extended to the NEW CUB SCOUT TROOP (CUB-MASTER) Mr., Andreas Papamanousakis. He is a stellar son of the Parish, married with two children. Sign up your young lads (sons and grand-sons) and join the CUB SCOUT 'PACK'..... IT'S A GROWING TOOL!

MEMORIAL TODAY: + SYLVIA and GUS VELLIOS
+ Deceased members of the DAUGHTERS of PENELOPE
DEMETRA CHAPTER #33

Eternal be the memory of the faithfully departed!

28th Phidippides Award Gala



Honoring Executive Director of The Archbishop Iakovos Leadership 100 Fund

Paulette Poulos

for her passionate advocacy of Hellenism & Orthodoxy

Thursday November 9, 2023 6:30PM at The Union League Club

Hosted by the Board of Directors of Greek American Educational Public
Information System Inc. & Hellenic Public Radio-COSMOS FM 91.5



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



«Ἐγενόμην ἐν Πνεύματι ἐν τῇ Κυριακῇ ἡμέρᾳ καὶ ἤκουσα φωνὴν ὅπισω μου μεγάλην ὡς σάλπιγγος» (Ἀπ. 1,10)

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεία Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imaeflo@yahoo.gr

Περίοδος Δ' - Ἔτος Μ'
Φλώρινα - ἀριθμ. φύλλου 2588

Κυριακὴ ΣΤ' Λουκᾶ (Λουκ. 8,26-39)
22 Ὀκτωβρίου 2023

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Ὑπάρχει δαιμονικὸς κόσμος;

Τὸ εὐαγγέλιο σήμερα (βλ. Λουκ. 8,26-39) κάνει λόγο, ἀγαπητοί μου, γιὰ κάποιον δαιμονισμένο.

Τί θὰ πῇ δαιμονισμένος; Ἀνθρώπος ποὺ τὸν κυρίευσε δαιμόνιο. Πολλοὶ θεωροῦνται ἐλεύθεροι ἀλλὰ κατ' οὐσίαν εἶνε δοῦλοι τῶν παθῶν τους· καὶ αὐτὸς φαινόταν ἐλεύθερος ἀλλὰ στὴν πραγματικότητα **βρισκόταν ὑπὸ τὴν κατοχὴ δαιμόνων**. Ὅπως μία χώρα ὅσο βρίσκεται ὑπὸ κατοχὴν δὲν μπορεῖ ν' ἀναπτύξῃ δική της ἐλεύθερη ζωὴ, ἔτσι κι ὁ ἄνθρωπος αὐτός. Δὲν ἦταν ἐλεύθερος, ὅ,τι ἔλεγε καὶ ἔκανε ἦταν κατ' ἐπιταγὴν τῶν δαιμονίων· ἦταν τρόπον τινὰ **ἐνα ῥομπότ**. Ἐκανε πράγματα παράλογα καὶ τρομερά· σὲ ὦρα κρίσεως τοῦ δαιμονισμοῦ ἐπεφτε ἄλλοτε στὴ φωτιὰ καὶ ἄλλοτε στὸ νερό, καὶ μόλις ποὺ προλάβαιναν οἱ δικοὶ του νὰ τὸν σώσουν. Δυστυχισμένος αὐτός, ἀκόμη πιὸ δυστυχισμένος ὁ πατέρας του.

—Ἄκου ἐκεῖ! θὰ πῇ ἕνας ἄπιστος· νὰ ἔρχεσαι σὺ τώρα, στὸν αἰῶνα τῶν πυραύλων, καὶ νὰ μιλᾷς γιὰ δαιμονισμένους... **Παραμύθια!**...

Τί ἔχουμε ν' ἀπαντήσουμε; Δὲν μπορούμε ἐδῶ ν' ἀναπτύξουμε πλήρως τὰ περὶ δαιμόνων· εἶνε μεγάλο τὸ θέμα. Θὰ πῶ κυρίως 2 - 3 μόνο λόγους ποὺ βεβαιώνουν ὅτι ἡ **ὑπαρξὶ δαιμονικοῦ κόσμου εἶνε ἀναμφισβήτητη**.

✓ **Ἀπόδειξις πρώτη· ὁ ἑαυτός μας.** Ἄν ἔχουμε τὸ «*γνώθι σαυτόν*», θὰ δοῦμε ὅτι καὶ στὸν ἀγιώτερο ἄνθρωπο, καὶ στὸν ἀσκητή, ἔρχονται στιγμὲς τραγικέες, ποὺ κλονίζεται ἀπὸ σκέψεις ἀλλόκοτες, δαιμονικέες. Τέτοια πράγματα περιγράφει ὁ Ντοστογιέφσκυ στὸ βιβλίο του «Οἱ δαιμονισμένοι»· διαβάστε το. Ὅπως τὸ δέντρο σείεται ἀπὸ σφοδρὸ ἄνεμο, ὅπως τὸ μικρόβιο εἰσχωρεῖ στὸν ὀργανισμό καὶ δημιουργεῖ κατάστασι νοσηρή, ὅπως τὸ σκουλήκι τρώει ἐσωτερικῶς τὸν κόρμο, ἔτσι καὶ ὁ **σατανᾶς μᾶς ἐξαπατᾷ μὲ λογισμοὺς** ποὺ ὑποβάλλει· σφαλερὲς ὑποθέσεις, βρωμερὲς φαντασίες, κακίες, ἐγωιστικὰ σχέδια, ζήλειες, ἀπογοητεύσεις, ἀπελπισίες... Πῆτε μου, ἀδέρφια μου, τί σκέπτεστε, νὰ σᾶς πῶ τί εἶστε. Διότι τὰ λόγια καὶ οἱ ἐξωτερικὲς ἐκδηλώσεις κινοῦνται ἀπὸ

ἐσωτερικὲς σκέψεις καὶ διαθέσεις. Ὅπως λέει κάποιος νεώτερος φιλόσοφος, ἡ πονηρὴ καὶ ἁμαρτωλὴ σκέψις εἶνε αὐτοκτονία τῆς ψυχῆς. Ἀπὸ τοὺς λογισμοὺς ἐξαρτῶνται ὅλα.

✓ Ὅτι ὑπάρχει λοιπὸν δαιμονικὸς κόσμος τὸ μαρτυρεῖ ἡ συνείδησί μας. Τὸ μαρτυροῦν ἀκόμη **ἐγκλήματα**, ποὺ διαπράττουν ἀποφώλια τέρατα καὶ φρίττει καὶ ἀπορεῖ ἡ κοινὴ γνώμη, πῶς ἕνας ἄνθρωπος καταντᾷ νὰ γίνῃ ἀγριώτερος κι ἀπὸ τὰ θηρία τῆς ζούγκλας. Ὑπόδικος δράστης ἀγρίου ἐγκλήματος ἀναγκάζεται ἐνώπιον τῶν δικαστῶν του νὰ ὁμολογῇ· Δὲν τὸ 'θελα αὐτό ποὺ ἔκανα, **ὁ διάβολος μ' ἐβαλε νὰ τὸ κάνω...**

✓ Δὲν θὰ παραλείψω ὅμως ν' ἀναφέρω ὅτι τὴν ὑπαρξὶ δαιμονικοῦ κόσμου μαρτυροῦν ἐπίσης ὁ **πνευματισμὸς καὶ τὰ μέντιουμ**. Δὲν θὰ ἐπεκταθῶ ἐδῶ. Τί εἶνε πνευματισμός; Εἶνε μιὰ νέα Πυθία τῶν Δελφῶν, μιὰ ἀναβίωσι τῆς εἰδωλολατρίας, δηλαδὴ νεκρομαντία (βλ. Ἀτῆς Ὀδυσσεύς), ἐπικοινωνία μὲ ὑποπτα, σκοτεινὰ κι ἀκάθαρτα πνεύματα ποὺ ἐμφανίζονται μὲ τὸ προσωπεῖο προσφιλῶν νεκρῶν, σπουδαίων προσωπικοτήτων καὶ ἁγίων· εἶνε θρησκεία, ποὺ ἀντὶ γιὰ ἱερεῖς ἔχει τὰ μέντιουμ καὶ ἀντὶ γιὰ ἁγία τράπεζα ἔχει μιὰ «*τράπεζα δαιμονίων*» (βλ. Κορ. 10,21), γύρω ἀπ' τὴν ὁποία μαζεύονται νύχτα τὰ θύματα τῆς ἀπάτης καὶ περιμένουν τὴν ἐπίσκεψι τοῦ ἐωσφόρου· κι αὐτὸς διὰ τῶν μέντιουμ (ἀνθρώπων, γυναικῶν ἢ καὶ ἀντρῶν, ποὺ εἶνε ὄργανά του) ἐξερεύγεται - λέει τοὺς χρησμούς του ἀνακατεύοντας μὲ τὸ ψέμα καὶ μερικὲς ἀλήθειες γιὰ νὰ ἐξαπατᾷ τοὺς ἀφελεῖς. Δηλητήριο τοῦ σατανᾶ εἶνε ὁ πνευματισμός. Ἐναντίον του ὑπάρχει καὶ καταδικαστικὴ ἀπόφασι τῆς Ἱερᾶς Συνόδου τῆς Ἐκκλησίας τῆς Ἑλλάδος (βλ. περ. «Ἐπίθεο» φ. 148 Ὀκτ. 1953). Τὰ μέντιουμ εἶνε **σαφὲς ἀπόδειξις ὅτι ὑπάρχουν δαιμόνια**.

✓ Γιὰ τὸν Χριστιανὸ βέβαια, καὶ ἂν ὅλα αὐτὰ δὲν φανοῦν ἀρκετά, ἀρκεῖ ἡ μαρτυρία τοῦ **σημερινοῦ εὐαγγελίου** (βλ. Λουκ. 8,26-39), ποὺ βεβαιώνει τὴν ὑπαρξὶ τῶν δαιμόνων. Καὶ ὅχι μόνο αὐτό· ὅλη ἡ **ἁγία Γραφή** καὶ ἡ **ἱερὰ παράδοσις** ὁμιλοῦν περὶ δαιμόνων. **Τί μᾶς λένε δηλαδὴ;**

Οἱ δαίμονες δὲν ἦταν ἀνέκαθεν πνεύματα πονηρά. Στὴν ἀρχὴ ἦταν ἄγγελοι φωτεινοί. Ὁ δὲ ἀρχηγός τους, ὁ σατανᾶς, ἦταν ὁ ἐωσφόρος, τὸ λαμπρότερο ἄστρο. Ἀλλὰ ὁ **σατανᾶς ἔπαισε** κατὰ τὰς Γραφάς (βλ. Mt. 14,13-14). Τί ἁμαρτία ἔκανε ὁ διάβολος; πορνεία, μοιχεία; Μικρὰ εἶν' αὐτά, τὸ μεγαλύτερο ἁμάρτημα εἶνε ἡ **ὑπερηφάνεια**· ἡ **ὑπερηφάνεια λοιπὸν ἔρριξε τὸν ἐωσφόρο**. Κι αὐτὸς μετὰ, ἀπὸ τὴν κακία του, ἔρριξε καὶ τοὺς πρωτοπλάστους στὸ προπατορικὸ ἁμάρτημα· ἀλλ' οὐσία τοῦ προπατορικοῦ ἁμαρτήματος εἶνε – τί· ἡ **ὑπερηφάνεια**. Ἀφαιρέστε τὴν ὑπερηφάνεια καὶ γαλήνη θὰ ἐπέλθῃ στὸν κόσμον.

Ὑπερηφανεύτηκε ὁ σατανᾶς. Σκέφτηκε νὰ γίνῃ σὰν τὸ Θεό. Εἶπε μέσα του· «*Εἰς τὸν οὐρανὸν ἀναβήσομαι, ... ἔσομαι ὅμοιος τῷ Ὑψίστῳ*», θ' ἀνεβῶ στὸν οὐρανό, θὰ γίνω ὅμοιος μὲ τὸν Ὑψίστο (Mt. 14). Καὶ μόλις σκέφτηκε ἔτσι, ἀμέσως **κατρακύλισε**· ὁ φωτεινὸς ἄγγελος ἔγινε σκοτεινὸς διάβολος καὶ ἀρχηγὸς τῶν πονηρῶν πνευμάτων. Καὶ ἔκτοτε δὲν ἡσυχάζει· **ταράζει τὸν κόσμον**.

Πῶς δρᾷ; Στὸν *Βίον* τοῦ μεγάλου Ἀντωνίου, ποὺ ἔγραψε ὁ μέγας Ἀθανάσιος (βλ. PG. 26,836-976), παρακολουθοῦμε τὴν πάλη τοῦ ἀγαθοῦ μὲ τὸ πονηρὸ πνεῦμα, τοῦ ἁγίου ἀσκητοῦ μὲ τὸν διάβολο. Ὁ δσιος πατὴρ βγήκε στὴν ἔρημο, ἀσκήτεψε καὶ προσευχόταν. Ἐκεῖ δέχτηκε ἐπιθέσεις μὲ ἀκάθαρτους λογισμούς, μὲ φαντασίες ἀπρεπεῖς, μὲ ἀπατηλὲς φωνές, ψεύτικα ὁράματα, εἰκονικὲς παραστάσεις καὶ μεταμορφώσεις σὲ ἀγρία θηρία καὶ ἔρπετά, μὲ τρομακτικὸς θορύβους. Μία φορὰ τὸ κελλί του σειόταν ἀπὸ ἐπιδρομὴ τῶν δαιμόνων· ὁ ἅγιος ἐπικαλέστηκε τὴ θεία βοήθεια μὲ τὸ «*Κύριε Ἰησοῦ Χριστέ, ἐλέησόν με*», ἔδεσε τὸν διάβολο, τὸν ἀνέκρινε καὶ τὸν ὑποχρέωσε ἐν ὀνόματι Ἰησοῦ Χριστοῦ νὰ φανερῶσθαι τί παγίδες στήνει καὶ πῶς ἐξαπατᾷ καὶ γκρεμίζει τὰ θύματά του. Ὁ κόσμος βλέπετε κοιμᾶται, οἱ κληρικοὶ ἀδιαφοροῦμε, οἱ φρουροὶ τῆς τάξεως ἀμελοῦν, ἀλλὰ οἱ δαίμονες δὲν ἡσυχάζουν· ἀναπτύσσουν δραστηριότητα· σπέρνουν στὰ ἀνθρώπινα διαζύγια, στίς οἰκογένειες διχασμό, στὰ παιδιὰ καὶ τοὺς νέους αὐθάδεια καὶ ἀσέβεια, στὰ σχολεῖα ἀμέλεια καὶ ὀκνηρία, στὰ δικαστήρια ἀδικία καὶ ψευδορκία, στὸ ἐμπόριο καὶ τὴν ἀγορὰ αἰσχροκέρδεια καὶ κλοπὴ, στίς ἐκκλησίες σκάνδαλα καὶ ἀσέβειες...

Μετὰ ἀπὸ αὐτὰ **ποιός**, ἀδελφοί μου, **μπορεῖ ν' ἀμφισβητήσῃ** ὅτι ὑπάρχει δαιμονικὸς κόσμος;

— Ἀλλὰ γιατί, θὰ μὲ ρωτήσετε, ἐπιμένεις στὸ ζήτημα αὐτό; **γιατί κάνεις τόσο κόπο ν' ἀποδείξῃς** ὅτι ὑπάρχει δαιμονικὸς κόσμος;

Αὐτό, ἀγαπητοί μου, ἔχει «στρατηγικὴ» σημασία. Τί ἐννοῶ; Ὄταν ἓνας ἐχθρὸς καταφέρῃ, ὁ ἀντίπαλος νὰ τὸν χάσῃ ἀπὸ ὑπὸς τοῦ, νὰ γίνῃ ἀθέατος καὶ νὰ τὸν νομίζουν ἀνύπαρκτο, τότε γίνεται πολὺ ἐπικίνδυνος· καὶ ὅταν ἓνας Χριστιανὸς βαυκαλίζεται ὅτι δὲν ὑπάρχουν δαίμονες, ὅτι

δὲν τὸν ἀπειλεῖ κανεὶς, τότε ὁ διάβολος ἐπιτυχᾶναι τὸ στόχο του· ὅταν ὁμως ὁ πιστὸς ξέρῃ τὸν ἐχθρό του, τότε προστατεύεται, ἀμύνεται, νικᾷ. Ἡ ὑποτίμησις τοῦ ἐχθροῦ πληρώνεται ἀκριβὰ, ἔχει ὡς συνέπεια τὴν ἡττα. **Μὴν ὑποτιμᾶτε τὴ δύναμι τοῦ διαβόλου**· ἀλλοίμονό μας ἂν τὸν νομίσουμε εὐκαταφρόνητο.

— **Τέτοια δύναμι λοιπὸν ἔχει ὁ σατανᾶς;** θὰ πῇτε· παντοῦ κυριαρχεῖ; παντοδύναμος εἶνε;

Ὅχι· **ὁ σατανᾶς δὲν εἶνε παντοδύναμος**. Ἀλλοίμονο ἂν ἦταν ἔτσι. Ἄν ὁ σατανᾶς καὶ τὰ ὄργανά του εἶχαν τὴ δύναμι νὰ κάνουν ὅ,τι θέλουν, τότε θὰ εἶχαν καταστρέψῃ τὰ πάντα· θὰ ἔκαιγαν ὅλα τὰ δάση, θὰ ξήραινεν ὅλες τὶς λίμνες, θὰ σκότωναν ὅλα τὰ ζῶα, θὰ ἐπνιγαν ὅλο τὸν κόσμον. Δὲν εἶνε λοιπὸν παντοδύναμος· **παντοδύναμος εἶνε μόνο ὁ Χριστὸς μας**, ὁ νικητὴς τοῦ ἄδου καὶ τοῦ θανάτου, ὁ κυβερνήτης ὅλου τοῦ σύμπαντος.

Διαβάστε, παρακαλῶ, στὸ Εὐαγγέλιον τὴν περικοπὴ γιὰ τοὺς **τρὶς πειρασμούς** ποὺ νίκησε ὁ Κύριος **στὴν ἔρημο**· τὸ πρῶτο δαιμόνιο ἦταν τοῦ φαγητοῦ καὶ τῆς ἡδονῆς, τὸ δεύτερο τῆς δόξης, καὶ τὸ τρίτο τοῦ πλούτου καὶ τῆς ἐξουσίας (βλ. Mt. 4,1-11). Ἀλλὰ ἡ μεγάλη καὶ ὀριστικὴ νίκη καὶ ὁ θρίαμβος τοῦ Χριστοῦ ἦταν **ἐπὶ τοῦ σταυροῦ στὸ Γολγοθᾶ** (βλ. κολ. 2,14-15). Ὅπως λοιπὸν ὁ Χριστὸς νίκησε τότε τὰ δαιμόνια, ἔτσι δίνει καὶ στὸν πιστὸ δοῦλο του τὴ δύναμι νὰ τὰ νικᾷ καὶ αὐτός.

Σήμερα τὸ δαιμόνιο ποὺ φαίνεται νὰ κυριαρχῇ εἶνε τὸ **δαιμόνιο τῆς σαρκός**, τοῦ σέξ. Αὐτὸ —θυμηθῇτε τὸ λόγο μου— θὰ γίνῃ ὁ τάφος τοῦ δυτικοῦ πολιτισμοῦ. Χαίρονται οἱ σκοτεινὲς δυνάμεις βλέποντας τοὺς λαοὺς νὰ ἐκφυλίζωνται, νὰ γίνωνται δοῦλοι τῆς σαρκός, τῆς γαστρὸς καὶ τῶν ὑπογαστρίων· διότι ἔτσι εἶνε δύσκολο ἢ καὶ ἀδύνατον νὰ ὑψώσῃ ὁ θνητὸς τὸ νοῦ του στὸ Θεό, νὰ «*φρονῇ τὰ ἄνω*» (ἐλ. 3,1). Ὑπάρχουν βέβαια καὶ ἄλλοι δαίμονες· καὶ ὁ πιὸ ἐπικίνδυνος ἀπ' ὅλους εἶνε, ὅπως εἶπαμε, ὁ **δαίμων τῆς ὑπερηφάνειας**.

Ποιὸς θὰ τὰ νικήσῃ; **Μόνο ὁ Χριστὸς καὶ ὁ πιστὸς** στὸ Χριστό. Κάποτε οἱ ἀπόστολοι ρώτησαν τὸν Κύριο γιὰ ἓνα δαιμόνιο· —Γιατί ἐμεῖς δὲν μπορέσαμε νὰ τὸ βγάλουμε; Καὶ ὁ Χριστὸς τοὺς ἀπήντησε· —«*Διὰ τὴν ἀπιστίαν ὑμῶν*». Ἄν ἔχετε λίγη θερμὴ πίστι, ἓνα γραμμάριο, ἓνα ἠλεκτρόνιο θερμῆς πίστεως, καὶ βουνὰ θὰ μετακινήσετε. Οἱ δαίμονες ἐκδιώκονται μόνο «*ἐν προσευχῇ καὶ νηστείᾳ*» (Mt. 17,20-21). Νὰ τὰ ὅπλα σας· **πίστι, προσευχή, νηστεία**. Μ' αὐτὰ νίκησαν οἱ ἅγιοι.

Δώστε μου λίγη τέτοια πίστι καὶ θὰ δῆτε πάλι, ὅτι «*αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν*» (1η 1η 5,4). Ἡ πίστι στὸ Χριστὸ νικᾷ τὰ δαιμόνια οἰουδήποτε χρώματος. Ὄταν αὕτη κυριαρχήσῃ στὸν κόσμον, θὰ ὑψωθῇ ἡ λευκὴ σημαία τῆς εἰρήνης τοῦ Ἐσταυρωμένου· ὡς ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν!

(†) **ἐπίσκοπος Αὐγουστῖνος**

The Lord gives us once again an opportunity to express our solidarity by becoming a supporting and registered member of the parish. We can only urge you to do so because your sustaining membership keeps this parish functioning and responding to the needs of all the faithful. Don't wait until some insignificant date on the calendar. Register with the Church Office **TODAY** and garner all the benefits of being a supporter of Christ's mission on earth.

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WE DO NEED YOUR HELP!

Registering with your local parish is not so much a duty or obligation as it is a **PRIVILEGE**. By registering and offering your annual stewardship, you become an integral member of the living body of Christ as a faith community. By virtue of your Baptism, Chrismation (Confirmation), and Holy Eucharist (Communion), you claim to be a follower of Christ, a witness for Christ, and a practitioner for Christ. May we ask you then to live up to these promises by making your 2023 commitment **TODAY!** The benefits you shall receive beyond grace include the satisfaction and knowledge that this Church and community thrive thanks to your outreach.

James the Apostle, Brother of Our Lord

According to some, this Saint was a son of Joseph the Betrothed, born of the wife that the latter had before he was betrothed to the Ever-virgin. Hence he was the brother of the Lord, Who was also thought to be the son of Joseph (Matt. 13: 55). But some say that he was a nephew of Joseph, and the son of his brother Cleopas, who was also called Alphaeus and Mary his wife, who was the first cousin of the Theotokos. But even according to this genealogy, he was still called, according to the idiom of the Scriptures, the Lord's brother because of their kinship.

This Iakovos is called the Less (Mark 15:40) by the Evangelists to distinguish him from Iakovos, the son of Zebedee, who was called the Great. He became the first Bishop of Jerusalem, elevated to this episcopal rank by the Apostles, according to Eusebius (Eccl. Hist., Book II: 23), and was called Obliah, that is, the Just, because of his great holiness and

righteousness. Having ascended the crest of the Temple on the day of the Passover at the prompting of all, he bore testimony from there concerning his belief in Jesus, and he proclaimed with a great voice that Jesus sits at the right hand of the great power of God and shall come again upon the clouds of heaven. On hearing this testimony, many of those present cried, "Hosanna to the Son of David." But the Scribes and Pharisees cried, "So, even the just one hath been led astray," and at the command of Ananias the high priest, the Apostle was cast down headlong from thence, then was stoned, and while he prayed for his slayers, his head was crushed by the wooden club wielded by a certain scribe. The first of the Catholic (General) Epistles written to the Jews in the Diaspora who believed in Christ was written by this Iakovos.

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